

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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From the Christian Visitor.

DENIAL AND CONFESSION.

BY A. B. GROSH.

"Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust. And herein do I exercise myself to have always a conscience void of offence toward God and toward men." Acts xxiv: 13-17.

These are the words of Paul, the apostle to the Gentiles, in his defence against the accusations of Tertullus, (advocate of the Jews,) before Felix. There is something in them so very appropriate to our situation before the bar of public opinion, assailed by the warm and numerous accusations of our opposers, that I cannot refrain from using them for our defence. We can as truly repeat them as did the apostle—they express the sincerity of our hearts, as they did the sincerity of his. But in thus using these words, I would not in the least be understood as declaring that all who oppose us, are actuated by the same malicious motives and feelings which governed the Jews in their persecution of Paul. God knoweth the heart and readeth the thoughts thereof. We believe many of our accusers to be as conscientious in their opposition, as was Saul of Tarsus when he verily thought he "ought to do many things contrary to the name of Jesus of Nazareth." But as was Saul, so we believe many of them to be ignorant and deceived concerning those things whereof they so boldly and confidently affirm.

With this disavowal of any intention to impute any criminal motives to our Partialist brethren, I invite your candid attention while I attend to the oft-denied and frequently refuted charges which are brought against Universalists—while I publicly deny those charges, and call for proof, without which not even the meanest vagrant in our land should be pronounced guilty of any charges alleged against him. Speaking of candor, and of the candid man, Dr. Blair has very justly remarked—"How much soever he may blame the principles of any sect or party, he never confounds, under one general censure, all who belong to that party or sect. He charges them not with such consequences of their tenets, as they refuse and disavow. From one wrong opinion, he does not infer the subversion of all sound principles; nor from one bad action, conclude that all regard to conscience is overthrown. When he beholds the mote in his brother's eye, he remembers 'the beam in his own.' He commiserates human frailty; and judges of others according to the principles, by which he would think it reasonable that they should judge of him. In a word, he views men and actions in the clear sunshine of charity and good nature; and not in that dark and sullen shade, which jealousy and party spirit throw over all characters." Give me the attention which such candor should inspire, while with equal candor I will fulfill the task before me.

1. It is charged against Universalists that they deny the justice of God, and the punishment of sin.

This charge is groundless. No such denial can be found in any of our authors or periodicals—none has ever been made by any of our public speakers. We all agree in believing that God is not only just, but infinitely just—that everywhere in the universe, and in every period of his endless existence, God is an immutably just being. Believing that his justice is prompted by infinite goodness, directed by infinite wisdom, and armed with omnipotent power, we believe that eventually it must and will receive all its demands from every being. Believing that it can demand nothing inconsistent with itself, we believe all its demands to be the creature's obedience to its laws—i. e., holiness, or love to God supremely and to man universally. Hence, we believe that ultimate universal holiness and happiness will be the result of all the operations of divine justice.

But though such will be the result, we believe that punishments and rewards are the means by which that result will, in a great measure, be effected. And as justice is immutable, so we believe in the punishment of all sin—of every sin. God "will by no means clear the guilty"—he will "reward every man according to

his works"—"tribulation, wrath and anguish upon every soul of man that doeth evil"—"though the wicked join hand in hand, they shall not be unpunished."—For as justice requires the obedience of every sinner, and as that obedience cannot be promoted by suffering him to sin with impunity, so it will constantly punish him while he is a sinner, to secure that obedience. Being impartial, it will not respect persons. Being immutable, it will continue to punish, while sin calls for its chastisements, and disobedience requires its reforming powers. Hence we do not deny the justice of God, neither the punishment of sin.

2. It is charged against Universalists that as they believe that every sin will meet with its due recompense of reward, so they do not believe in the forgiveness of sin. Contradictory as this second charge is to the first, I have heard both brought at nearly the same time by the same person! Determined, as it would appear, to find fault with Universalism, when one charge is proven false, they fly to another. And too frequently, having traversed the circle of old, oft-refuted objections, they will begin anew, with as much earnestness as at first, to go the rounds again! I can safely declare that I very seldom met an objection to Universalism, when I first fully embraced it, that I had not previously read, heard or thought of, and answered to my own mind in a satisfactory manner. Nor have I, for six or seven years, met with a new objection to the doctrine. Indeed, so notoriously stale are the objections commonly urged against our views, that in 1831, Br. Whiston, then Editor of the New-York Gospel Herald, publicly offered a premium of twenty dollars to any Partialist who would produce a new objection to Universalism! He never was called on to pay it. But to return to the accusation above named. As it was fully answered in Vol. II, No. 7, pages 73-85, the following brief answer will answer in this place, until some proof is adduced to support the charge.

We do believe in the forgiveness of sin. Though we do not believe that any one is ever saved from the just and deserved punishment of sin, yet we believe in the salvation from sin, itself—which is the Bible doctrine of forgiveness of sin. The Bible always makes this distinction between sin and its punishment. A remission or forgiveness of (i. e. deliverance from) punishment is never named in the Bible, but the remission or forgiveness of (i. e. deliverance from) sin is a Scripture doctrine. Hence it is never said that Jesus came to save his people from hell, or punishment—but it is written, "Thou shalt call his name Jesus, for he shall save his people from their sins"—"turn away every one of you from his iniquities." This the Lord may effect sometimes by the means of chastisement, and thus forgiveness and punishment of sin are perfectly compatible with each other. Hence we do believe in the remission of sins, but not in the remission of the deserved and necessary punishment of sin already committed.

3. It is charged against the Universalist that he believes the sinner is entitled to salvation in the immortal state, on the score of justice, having duly served out the punishment of his sins, and therefore they make salvation a thing of merited justice and not of grace.

Though this charge comes with a very ill grace from the majority of our opposers who believe in a conditional salvation—who believe that immortal bliss or endless woe depends on their own exertions—yet as we cannot be cleared by criminalizing our accusers, I will attend to the accusation. Two representations of this common charge will be given. Several eminent Partialist preachers have represented it thus:—A man steals a horse, and is sentenced to the penitentiary, for seven years, therefore. He serves out his time. He comes out of his prison, saying, "No thanks to the Governor! I have served out my time—I have paid the debt—I am henceforth free and entitled to all the privileges of my fellow-citizens!" This statement is correct, so far as it goes. If he committed no new crime while he was in prison, he would be free; and when free, he is entitled to all the privileges he enjoyed before he was sent to prison, but no more. But this is a different thing from the sinner's case. While the sinner is being punished, he is still a sinner, and would remain a sinner (subject to punishment for being such) were it not for the superabounding mercy and grace of God, who saves the wretch from his sins; when, only, the punishment ends. Now God and the sinner are even; save that the sinner is indebted to God for salvation from sin. If God were now to annihilate the sinner, it would be nought against his justice; for the sinner is already indebted to God. Then, is not the condemnation of the sinner in holiness and immortality a free gift of the mercy and grace of God? It cannot be denied.—Where, then, is the charge?

But again, Mr. Finney, to ridicule the Universalist who holds to punishment after death, makes the following statement:—After the sinners have been thousands of years purifying themselves

in the flames of hell, they come out, black, singed, and crisped all over with the fire, and steer for the gate of heaven. Having therefore entitled to all the joys of heaven, they say, "Stand aside, Peter! Stand aside, Paul! Stand aside, Jesus Christ! I owe you no thanks, I have served out my time, and am now entitled to salvation. Glory to the devil, and hallelujah to the flames of hell! which have redeemed us from sin and landed us in heaven!" Such is a slight specimen of the ridicule, misrepresentation, and blasphemous abuse which is sometimes heaped upon us by our enemies. "Oh, Father! forgive them, for they know not what they do!"—But, to attend to the statement.

Does not every one see that Mr. Finney's sinners are not yet saved from sin—their conduct shows they are not—and consequently they are yet entitled to hell. But suppose they are free from sin, that does not entitle them to admission into heaven. God might tell them, "you are free—go where you list—but into heaven you cannot enter," without any violation of his justice. And lastly, Suppose the flames of hell have purified them from sin—to whom are they indebted for those purifying flames? Is it not to God? Suppose you were saved from sin by reading the Bible—are you the less indebted to God for saving you by his Bible, than you would be if he had saved you without means? Certainly not. Where then is the point and pith of Mr. Finney's blasphemous ridicule? It depends wholly on a gross misrepresentation of Universalism. As to singed, black, and charred immortal spirits, &c., Mr. F. has probably the merit of being the only man that believes in them.

Universalists believe that this life, with all its attendant blessings, is the free unpurchased gift of God—that even for rewards and chastisements we are bound to be grateful, as they are intended to advance our welfare—that repentance, faith and salvation are the gifts of God even in this life, and that the immortal bliss reserved for all in heaven, will also be a free gift, as well as the preparation to enjoy it. Consequently we are bound to be thankful even for the chastisements we receive from God; and to consider every state and part of existence, with all its blessings, as the free gifts of the mercy and grace of God, which we could never merit, and can never repay, in the least degree.

4. It is sometimes asserted, but often insinuated, that we believe men will be saved in their sins instead of from their sins.

This slander is no less false than the rest, but is more cruel, believing, as we must, that many who make it, know better. The direct charge has already been answered in reply to the other charges—I will, therefore, only notice a few of the insinuations.

It is frequently asked what kind of a heaven that will be, where the dissolute, profane and abominable are admitted with the holy and the godly. Now we do not believe that any wicked persons will go to heaven wicked. "The holy and the godly" were, probably, as wicked once as any others, yet they were saved. Paul the apostle was once the "chief of sinners"—will this "chief of sinners" be admitted into heaven? If so, may not other sinners also be admitted? Not as sinners, but purified and saved from sin.

It is frequently intimated that we believe the Sodomites, &c., were swept off to heaven in their sins—from rioting and drunkenness to glory and bliss. We therefore repeat that we know of, and believe in, no salvation from necessary and deserved punishment—that the only mortal salvation taught in the Bible is a salvation from sin—and that immediate salvation after death is a sentiment never taught, to my knowledge, in our denomination. The immortality lies, then, with those who believe in salvation from punishment by some means or other—who contend that at the last moment of life a man may thus be saved as it were—that

"While the lamp hold out to burn The vilest sinner may return."

without experiencing any punishment whatever, and thus fly from a sinful and guilty life, to a glorious, happy immortality. I hope that when our brethren think they see this mote in our eye, they will first pull the beam out of their own. For, admitting that Universalists believed in immediate salvation at death, where is the difference, in moral effect, between them and those who believe in a repentance to perfection at death—or those Calvinists who believe in complete sanctification at death? The Universalist just goes beyond death—the Partialist stops at the line. But surely, if God is

"See John 3: 28—'I (Jesus) give unto them eternal life.' Acts 1: 31—'Jesus 'to give repentance to Israel, and forgiveness of sins.' xi: 18—'God 'to the Gentiles granted repentance unto life.' xiv: 25—'God 'giveth to all life, and breath, and all things.' Eph. ii: 8—'For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God.' 2 Tim. i: 7—'God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.' ii: 25—'God perverteth and will give them repentance to the acknowledging of the truth.' See, also, John iii: 26, vi: 23, 33, and various other passages." A. B. G.

not changed by the sinner's death—and the sinner is not changed by death—where is the difference between the few moments after, and the few moments before his death? Does the Bible tell of any? No. Why, then, strain at a gnat, and swallow a camel?

And now, reader, seeing how much our faith has been misrepresented in the foregoing particulars—how little it is understood by our opposers generally—may I not ask you to examine it, with all its evidences and arguments, for yourself? Remember the misrepresentations, obloquy and reproaches cast upon our Saviour and his disciples, by the professing religious world of that day—Remember the similar opposition encountered by the reformers, from the religious world in their day. Can you be certain, without a full examination, that the reproach and opposition we endure from the religious world of the present day, is more just and right than was that of the early Christians and the early reformers? And how can you be certain, without a full examination, that Universalists are not correct in their interpretations of the Scriptures? Let me, then, entreat you to examine this subject—read both sides, and compare all with the Bible, and may God lead you, with us, to hope for the resurrection even of the unjust, as well as the just—for you now cannot hope (i. e. desire and expect it) for their resurrection, believing, as you do, that it will not be to holiness and happiness, but to endless woe. Rest assured that Partialists cannot prove those things whereof they accuse us, but that, after the way which they call heresy, so worship we the God of our fathers, believing in all things written in the law, the prophets, the Gospels, Acts and Epistles, of the sacred Scriptures, and that we hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust. And herein do we exercise ourselves to have always consciences void of offence toward God, and toward men.

EPISTLE.

From the "Massachusetts Convention of Universalists" to the "General Convention of Universalists of the United States."

Beloved Brethren—Believing it to be one design in the formation of the "General Convention of the United States," to collect annually reports on the condition and prospects of Universalism in the several states, the "Massachusetts Convention of Universalists" respectfully submits the following report on the state of Universalism within its borders.

This doctrine has flourished mostly in the eastern section of the commonwealth; for although there are a few societies, and a few respected preachers west of the county of Worcester, yet nine tenths of both preachers and societies are found in that county, and in the counties east of it. The labors of the early preachers of Universalism were principally confined to the eastern counties; but of late, appearances are more promising in the western. The preachers of the eastern parts of the state frequently visit the western, as do also the preachers in the adjacent sections of Vermont and Connecticut; and the periodical publications of this and the adjoining states, are fast finding their way thither.

In Massachusetts, according to the best means of knowledge which we possess, there are at the present time, ninety-six societies in the fellowship of the order, viz.

In the county of Suffolk	3
" Essex	18
" Middlesex	20
" Worcester	21
" Hampshire	1
" Hampden	3
" Franklin	2
" Berkshire	1
" Norfolk	9
" Bristol	4
" Plymouth	3
" Barnstable	6
—	96

Of these societies it should be said, that twenty nine have obtained the constant labors of pastors, and enjoy the benefit of public worship every Sabbath; in other cases two neighboring societies join, and have a pastor settled to preach to them on alternate Sabbaths; in others, where the societies are smaller, several join in the support of a clergyman; and some of them do not have stated preaching, but obtain it occasionally, as their means will permit.

Of preachers in the fellowship of the Convention, there are fifty-six, viz.

In the county of Suffolk	4
" Essex	3
" Middlesex	17
" Worcester	7
" Hampshire	1
" Hampden	2
" Franklin	2
" Berkshire	3
" Norfolk	3
" Bristol	3
" Plymouth	5
" Barnstable	4
—	56

This estimate includes all who consider themselves in fellowship with the "Mass. Convention of Universalists," and is made without reference to their opinions touching particularly the subject of punishment. A few preachers, who consider themselves probably as belonging to Massachusetts, being absent at the present time in other States, are not included. The Universalist preachers in Massachusetts, with very few exceptions, are all more or less missionaries. A few have no fixed place of ministrations, preferring to visit different sections of the country, and bestow their labors where they are most needed; but the settled pastors also, with the consent of their parishes, make frequent tours to visit destitute societies. It should in justice be said of them all, that they are ardently devoted to the good work of spreading the knowledge of the Redeemer's name, and of warning their fellow men against the bad influences of a false theology on the one hand, and a bewildered scepticism on the other. It is sincerely believed that they all "strive for the things which make for peace, and things whereby one may edify another;" the consequence of which is, that a great degree of harmony prevails among them. No subject of contention is known to exist of any character whatsoever. They are desirous to cultivate the acquaintance and the affection of their brethren in other States, and to reciprocate every kind of office which is not prevented by the distance of location.

There are in Massachusetts three Associations of Universalists, and one State Convention. The "Union," formerly called the Southern Association, embraces the whole western part of the State, including the counties of Worcester, Franklin, Hampshire, Hampden, and Berkshire. It is the oldest Association in the State, having been received into the fellowship of the General Convention in 1816. The next in seniority is the "Old Colony Association," which was organized in Sept. 1827, and has hitherto held its meetings in the counties of Plymouth and Barnstable. The "Boston Association," embracing the four counties of Suffolk, Norfolk, Middlesex and Essex, was organized in June 1829. Agreeably to the recommendation of the "General Convention" of 1831, a State Convention was formed in Massachusetts in June last, to consist of all the regular Universalist clergymen in the State, and of one delegate from each Universalist Society.

There are two periodical publications in Massachusetts devoted to the defence of Universalism, both of which are published in the city of Boston. The Universalist Magazine was commenced in 1819, by Mr. Henry Bowen, who published it nine years. It was the first Universalist newspaper in the United States. In 1828 it was enlarged, and took the name of the "Trumpet and Universalist Magazine." It is published and edited by Br. Thomas Whittemore, and issues 5000 copies weekly. The "Universalist and Ladies Repository," now in its third volume, is published and edited by Br. D. D. Smith. It is issued semi-monthly, and has a circulation of nearly 2000 copies.

In this state there is no literary or theological institution under the patronage of Universalists. Young men, preparing for the ministry, have usually sought assistance in the families of experienced clergymen, thereby having the benefit of their libraries, ministrations and advice. It is however, a very general impression, that an institution designed to aid young men in their preparations for the gospel ministry, is much needed; and that the benefit of such an institution, whenever it shall be established, will be very sensibly felt by the societies within our borders. Much interest is felt in regard to young men entering the ministry; but what measures will be adopted to meet their circumstances, remains altogether a matter of conjecture.

As to the state of public feeling in Massachusetts, it is evidently, on the whole, far less violent against Universalism than it formerly was. We have three classes of opponents—the Orthodox, Unitarians and Infidels; but against the exertions of all, the doctrine which we believe, is fast winning the confidence of the community. As to numbers, both of the societies, and of the clergy, the Universalist will probably rank the fourth among the religious denominations in Massachusetts.

May the wisdom from above be vouchsafed to guide you in your deliberations, and may the God we worship, fill all our hearts with peace.

By order of the Massachusetts Convention, THOS. WHITEMORE.

ANECDOTE.—A clergyman in conversation with one of our brethren, observed, that people in this life formed characters for eternity, and that as death found them, they would always remain; then groaning deeply, sir, says he, I would ask you what must be the condition of a poor man in my neighborhood, who died while he was dead drunk? To this our brother replied, if, as you say, there is no change after death, he must continue dead drunk to all eternity.

CHRISTIAN INTELLIGENCER.

—And Truth diffuse her radiance from the Press—

GARDNER, OCTOBER 31, 1834.

CAPITAL PUNISHMENT.

We are — we must be — opposed to capital punishments. We believe they do not operate very greatly or effectually as a terror to evil doers, but that, on the contrary, they serve to familiarize the mind to scenes of human violence, and to palliate private, or personal, under the sanction of public or legal murder. Look, for instance, to those communities or countries, where capital punishments are the most common, and will you not always find that there such punishments are regarded with less terror than some other legal penalties, and that the worst crimes abound? On the contrary, wherever laws of a less sanguinary character exist, murders generally are less frequent. Capital punishments we regard as sanguinary and barbarous — the relic of less enlightened times. In our view of the matter, it is the prerogative of the Creator alone to take what the Creator alone can give — life. True, he may do this by the appointment of certain laws given for the government of mankind — as in the case of the Jewish theocracy. Then it was, indeed, decreed — “whosoever sheddeth man's blood, by man shall his blood be shed.” Many other crimes were also made punishable by death. But those laws were not designed for a perpetual, nor for an universal application. They were given exclusively to the house of Israel and for the government of the Jews alone, till the time of the Messiah. When Christ came, he established a universal religion, not upon the principles of retaliation but on the principle of Love. He abolished the old and established a new covenant. Ye have heard, said he, that it hath been said — an eye for an eye, a tooth for a tooth, &c.; but I say unto you *resist not evil*; i. e. make not retaliation the principle of your legislation or conduct. The spirit of christianity is opposed to all sanguinary punishments.

And then, we do not believe that the Legislature of any country, unless expressly so directed by special revelation from God, as in the case of the Jewish theocracy, — and this prerogative, we suppose, will not be claimed by any Gentile people, — has the right to enact and enforce laws which would take the lives of any of its subjects. More especially have they not this right in a republican country. Here no Legislature can have any power but what is expressly given by the people; and the people can give no rights which they do not themselves possess. Do the people who form the civil compact, or any individual of them, possess the right to take the life of a fellow being? This will not be pretended. The very fact that it is wrong, is the basis of all laws against murder. Well then, if no one possesses this right, thousands and millions brought together for the formation of a civil government, do not possess it; because though all, and the rights and powers of all, were brought together and given up to the Legislature, still, on this subject, their congregation would be but the addition of so many cyphers (0,) and would not collectively make a single unit. How then can the Legislature derive a right from the people, which none of the people possess? And then again, allowing that it is in the power of the people to endow the Legislature with this right — a right which they do not possess — where is the evidence that in the Constitution they have given up their rights of existence to the Legislature? They have not. In our view, therefore, all legislative laws enacting death are usurpations in fact, and ought to be abolished.

And we believe their abolishment would in no way hinder the due execution of salutary justice or hazard the safety and security of society. Let perpetual imprisonment be substituted for the punishment of death, and we do believe the terror would be as great, that less violation would be done to all the good sympathies of the community, that murder would be regarded as a more horrible crime — because not sanctioned by law — and that society would be as well, even better protected against bad men than it is now. We say “better,” because under the operation of existing laws, the penalty being so severe, juries will often acquit and liberate men who doubtless are really guilty, whilst, if the penalty was perpetual imprisonment, few or no such characters would escape their demerited punishment.

Since the abolishment of the laws requiring capital punishment in Belgium, France, &c., we believe it is a fact that the crime of murder has decreased. In England, where the laws are very sanguinary, crime is rife enough in all conscience. In some of our own States capital punishments have been abolished; but we do not hear of any more crime there now than formerly.

We confess we have been led to these reflections by a case at our own doors within the present week, — we mean the case of Joseph J. Sager, who on Monday last was

sentenced to be hung by the Supreme Court in Augusta. We, in common with thousands of others, who attended to witness a new thing in these parts, were present at the trial, heard the verdict of “guilty” and the dread sentence of the Law pronounced by the Court; and we think we do not much err in saying, that — to behold a deserted and defenceless prisoner in custody, of gentlemanly appearance and demeanor, standing in that situation and listening to the sentence of death, which cut off all hopes of escape or of life, was calculated to awaken a sympathy in the minds of very many, which would go far to resist the evidence of his guilt or to palliate his crime. And what good would the public execution of such a victim do to any one, which a sentence of imprisonment for life would not equally well secure? The Judges had something to say of his “eternal punishment” — which seems to us like travelling out of the record; but even if the idea were true, would not a confinement for life give him or any one else a better opportunity to prepare to avert that doom? Why hurry a fellow mortal into eternal misery? But enough of this. We know there are some who think capital punishment expedient. They believe crime is increasing, and that there should be more rigorous enforcements of legal justice, than the manifestation of any greater lenity than is now known to the laws. We think otherwise; and we believe the opinion is rapidly gaining ground in this community, that capital punishments ought to be abolished. We shall not wonder if the Legislature next winter do abolish them altogether, and substitute perpetual imprisonment in their stead. Nine tenths of the people, we are persuaded, would cordially approve of such an alteration.

BENEVOLENCE.

Our autodox brethren claim to be very active in their “benevolent operations,” but much of their benevolence we fear originates in improper motives and is directed to purposes of doubtful utility. Chiefly it is of that kind which seeks the praise of men, which covets publicity and display. Little of it, as far as we can ascertain, is done in private, or upon the principle which our Lord commended and enjoined, of not letting the right hand know what the left hand doeth. Most of their benevolence we see weekly paraded out in newspapers and magazines, with their authors' names and deeds so conspicuously and favorably announced as to secure the largest harvest possible of popular admiration and praise. Were it not for the publicity thus given, and thus apparently coveted, it may be doubted whether so much would be done for “benevolent purposes,” as now appears; and if this be the motive and intention, we think the donors are entitled in truth to little credit for their benevolence.

And then, who and where are the objects of their benevolence? Mainly at a distance, — in foreign countries — where, to say the least, it is very doubtful whether their benevolence will be promotive of actual and lasting good. There is a strange disposition in some minds, to overlook and disregard the objects of mercy around and amongst them, and to launch out into some visionary and splendid project of doing some magnificent work a great way off. Nothing short of this can answer their ambition. Every thing must be done on a large scale, whereby the praise of great doings may be obtained; whilst hundreds and thousands who are actually in pressing want at their very doors are overlooked as unworthy of notice. Almost every Sunday we hear of contributions &c., to convert and benefit the East Indians, the Greeks, the Poles, the Southern Slaves or the Western Aborigines; but who ever heard of an autodox minister making his appeals to his congregation and asking a contribution in charity to his suffering fellow beings at home? Seldom or never were such calls heard from such a source. Now it seems to us that before we should go abroad in pursuit of objects of charity, we should first of all seek out and supply the wants of our neighbors at home. Here benevolence can be applied under our own observation, with little expense, and with a certainty of its doing good. What goes abroad is, half of it at least, expended in paying out the salaries of Agents and other officers, and the other half for purposes of very doubtful utility. When we need objects for our charity, let us then seek them out “at the farthest poles,” but until our work is done at home, let us not rove abroad in visionary projects for the salvation of the people of foreign climes. Let us make clean work as we go, answering the first calls of charity as we proceed, until, in our progress, we carry relief to those who are “afar off upon the sea”; but let us not, in our eagerness to do something splendid to secure the praise of men, leap over the pressing necessities of our kinsmen and fellows at home, as too mean to engage our attention and sympathies.

NEW ASSOCIATION.

An Association was organized in Sheshequin, Pa. in August last, embracing the

Counties of Tioga, Wayne, Susquehanna and Bradford, to be known as the “Susquehanna Association of Universalists.” Eight ministering brethren were present. During the meeting Sermons were preached by B. G. Sanderson, J. Lewis, O. Whiston, T. J. Crow, and D. Skinner. The meeting appears to have been an agreeable and useful one.

NEW FIRM.

Dr. Ely tells of a man in Boston, Mr. N. R. Cobb, a merchant, who on commencing business, “entered solemnly into partnership with Jesus Christ,” on condition that if the Deity would make his business profitable, so that he should make a clear gain of \$20,000 he would thereafter give the Lord one half the net profits; if he should make \$30,000 he would divide three-fourths to the Lord; and all which he gained over and above \$50,000 should be wholly the Lord's. The firm proved a profitable one, and in consideration thereof he punctually paid over to the Missionaries according to his agreement. It strikes us that there is something highly censurable, not to say blasphemous, in all this. A partnership in trade with Jesus Christ! Pray under what name did Mr. Cobb do business! We dare not write out the name of the impiously pretended firm. As Br. Grosh says: “Can it be wondered that sceptics laugh and are pleased with such conduct in professing Christians? It confirms them in their belief that all religion is a humbug, and the real god worshipped is gold, and that all this parade of goodness and piety is a mere trap to catch gulls with.”

BRO. AVERILL.

We mentioned in our last the receipt of a communication from Br. E. B. Averill, who has been long — long — afflicted with a most painful disease, away from home, amongst strangers, who proved themselves friends and brethren indeed. Our brethren will be happy to learn, that, notwithstanding in the opinion of his physician and others, little hopes could be entertained of his recovery, by the good providence of God his disease has been rebuked and he is apparently in a fair way for a tolerable restoration to health. We pray that this affliction may be sanctified to his spiritual good. We take the liberty of presenting the following extract from his letter. It is dated at Orland, Oct. 14, — the place where he resided at the time of his departure to fulfill an appointment in Sullivan where he was taken sick and has remained during his protracted confinement.

“Br. Drew, I have suffered long, and my afflictions have been grievous. The finger of the Almighty was laid heavily upon me — but I am spared; and undoubtedly He who has chastened me has yet a purpose to be performed in me. What the purpose is, remains to be developed. If you have felt the pleasures attendant upon returning health, and the mingling again with those you loved, you can readily conceive of my feelings, when, in this place — my second home — I grasped the extended hand of unwavering confidence and friendship. Oh! I cannot feel too grateful to the God of all consolation for this the most interesting period of my life.

I have just visited Castine, in company with Brs. Fulmer and Stevens, whom I found “on their way rejoicing.” Our meeting produced sensations of joy beyond my feeble powers to describe.

I have long felt it my duty to write you, and through you, to acknowledge the many favors received at the hands of my brethren and friends in this State — especially so, of the donation made me at the last meeting of the Maine Convention. Forty dollars were duly received by the hand of Br. Fulmer, for which that congregation will accept my most humble and sincere thanks. May my heart ever be warmed by that same principle of benevolence which directed them to bestow upon their unfortunate friend that which was so very acceptable and serviceable in such a time of need. “Verily they shall not lose their reward.” I trust that I shall be excused in not publicly noticing the subject before, as I have often attempted to write but my trembling hand refused.

Yours in the bonds of peace,

ELIUS B. AVERILL.

MORE PREACHERS.

We perceive by the Minutes of the proceedings of the Old Colony Association of Universalists, that Bro. W. Whiting of Abington, J. W. Strange and — Arnold of Taunton, were approved and accepted as ministers of the everlasting gospel. In noticing this agreeable fact, the following query arose in our mind — does the O. C. Association make a practice of licensing ministers without knowing even the christian names of the candidates? for the Minutes appear duly and officially made up and signed by the Moderator and Clerk, and yet the entire name of one of the licensees does not seem to be known to the body receiving him.

Whilst our high toned Unitarian clergy are engaged in concerting measures to prevent the establishment of popery in the U. S. and to procure the immediate emancipation of the Southern slaves, we wonder it never occurred to them to look at and check a still more appalling evil — viz, the monarchical and anti-republican tendencies of the Methodist Church in this country.

IDLE CURIOSITY.

Rev. Jason Whitman, the Unitarian Clergyman late of Saco, has recently published, or permitted to be published, a discourse which he recently delivered in Walpole, N. H. at the installation of Rev. H. Wood, in which his object is to make it appear that the question whether the Scriptures teach a Universal or a partial salvation by Jesus Christ, as one of “idle and useless curiosity.” His argument is predicated on Luke, xiii, 23, 24, which we are sure the preacher did not understand. And is it, indeed, a matter of no consequence whether few or many of our race are to be made happy in a future world? Is this question an idle and vain one? What, then, pray can be an interesting and an important one? At the same time that Mr. W. thinks all questions relating to the extent of salvation so idle and useless, he finds no hesitation in spending his whole time as Agent for the Unitarians, in proclaiming the important and practically useful fact, that Jesus Christ is not the supreme God. Questions upon this subject, doubtless he considers very useful; but whether God is such a character as to save all his children or to make millions of them miserable to all eternity, why such a question is of no consequence — one arising merely from vain, idle and useless curiosity!

CONNECTICUT CONVENTION.

The Universalist Convention for the State of Connecticut held its annual session in New London on the 9th Oct., and appointed Br. C. Spear, Moderator, and Br. A. Moore, Clerk. Some facts having been developed in relation to the unministerial conduct of Mr Robert Smith, he was suspended from fellowship. The Connecticut Association was received into fellowship. Br. Thomas Miller of Southhold, Long-Island, was licenced to preach. Sermons were delivered by Brs. M. H. Smith, A. Case, W. A. Stickney, A. Moore, J. Boyden D. Tuttle and C. Spear. Ten ministers were present. Next year the Convention will meet in Barkhamsted, on the 2d Wednesday and Thursday in October.

For the Christian Intelligencer.

MR. EDITOR. — A few weeks since, I offered through the medium of your valuable paper, certain reflections on the infelicities of human life; and, if agreeable I should be pleased to offer the following meditations through the same medium.

I have often thought, that the life of man resembles a well written play. As we enter upon the theatre of the world a seeming disorder and confusion pervade the whole, but as we proceed the plot opens, and the scene of life seems partial, terminating in good, the whole is seen to be the effect of wise design conspiring to universal harmony. The principal actors, and sufferers share in the result the most distinguished rewards, and enjoy the most glorious triumphs. Infelicities, may indeed arise. Clouds in the moral world may gather darkness; and melancholy gloom may for a season reign, but cheering to relate in all those frowning aspects which seem to threaten immediate destruction the unerring hand of wisdom, and goodness may be seen riding in the whirlwind, and directing the storm. The troubles which flash upon the stormy wave of life are oftentimes severe, but when these inevitable calamities disappear all becomes secure, and cheerful, and we can behold with admiration and delight the beams of peace gilding the face of creation.

Notwithstanding the state of humanity abounds with infelicities there are many real pleasures to be enjoyed in all ages and conditions of life. The prattling infant with a sensitive existence is gratified in its humors, easy in the present, and thoughtless of the future, derives unnumbered pleasures from its toys.

Youth is the season of pleasure. In the morning of life they go forth, cropping every flower, participating uninterceptedly in all the sweets of life. The magnificence and grandeur which they behold in the mysterious, sublime, and harmonious works of nature, are constant sources of pleasure and amusement. They also, derive many boasted enjoyments from an intercourse with their equals, from the sprightliness of their conversation, and in the warm and generous attachments of the heart. They are pleased with the affection of parents, the love of relatives, the good will of acquaintances, and the esteem of the virtuous and wise. The enchanting hope of entering into life, and filling some useful station with honor and applause affords unspeakable pleasures to the youthful mind.

The middle scenes of life, are filled with enjoyments far more exquisite in their nature, and refined in sentiment. Let those, who would become acquainted with the pleasures of human life, behold the parents of that benevolent, and virtuous family. See their sons, like plants, grown up in their youth beloved, and respected; and their daughters like chief corner stones polished after the similitude of a palace, adorned with those mental charms which attract esteem and admiration. A seraph eloquence would fail to delineate their joys. The improvements of art, the diffusions of knowledge, the amelioration of manners, the influence of religion, and religious institutions yield countless pleasures to the liberal mind. There are a variety of pleasures which delight youth, support age, adorn prosperity, and afford consolation even in the darkest hours of adversity.

The hoary head silvered with the frost of many winters is a crown of glory; and if found in the way of righteousness will be treated with respect. Venerable fathers, and virtuous mothers, may enjoy a dignified leisure in their retirement from the active scenes of life. They experience many soothing sensations in seeing their descendants worshipping the God of their fathers, and walking in the paths of wisdom, and truth.

If we add to all other enjoyments of human life divine contemplation we have many reasons to believe, that the scale of happiness will preponderate. If there are any, who gales of adversity upon the tempestuous ocean of life well founded hope in the eternal joys of the future. What if our lot is cast where perils surround us on every side, and where rivers of dangerous waters flow? What if our life should be encumbered with heavy burdens? Shall we despair, because we meet with infelicities? No! Blest with the confident assurance of a *Glorious Immortality* will buckle on the whole armor of God, and meet every difficulty with manly fortitude! How transcendently glorious, and consoling are the joys of the gospel to those who are bowed down by the iron yoke of bondage! They are blest with the divine assurance, that welcome death will put an end to all their pains, toils, and woes. Soon they may say, the appointed time will come, when we shall reach our peaceful home. There the galling chains of slavery will not clank — the malignant storm of persecution will not be felt — the monster discord will not be seen stalking about sowing the seeds of dissension — the wickedness of the world, and its consequent calamities cannot enter the paradise of God to mar our happiness, or disturb our tranquility. — “There the wicked cease from troubling, and the weary are at rest.” There no distinction of rank, sect, or nation will be known; but all shall be raised from the slumbers of the tomb equal to the angels of God in heaven. And according to the emblematical language of the revelator we shall be seated on delightful thrones, and receive from the glorified hand of our Savior celestial diadems. As emblems of purity we shall be clothed in white robes, and as tokens of victory hold palms, in our hands. In this astonishing, and boundless idea the mortal mind is overwhelmed with joy! No language can be too eloquent, to proclaim the happiness of those who have faith in these heavenly joys, which so far surpass our feeble conceptions. Entertaining these views we will not, how down our heads like those, who believe in the unalterable anguish, and interminable despair of a large portion of God's intelligent offspring. But we will raise our voices like a mighty trumpet, and say unto the cities of Judah, behold your God! Believing, that God has power to bring princes to nothing, and to make the Judges of earth as vanity we will not fear, should the water of the swelling flood burst their bounds; should the earth be seen tottering from its gigantic pillars, and the mighty mountains dance like flaming meteors through the void, we will not fear; for the Lion of the tribe of Judah will defend us, and guide us safe into the delightful fields of immortality!! There ambrosial plants wave luxuriantly, and amaranthine flowers are ever fresh, and green. There on flowers reposed, with garlands coveled, we shall drink at the tranquilizing streams which flow in wide, and placid channels around the throne of God! There we shall join the ransomed millions of all nations, kindreds, and tongues, and dwell forever in the presence of the Lord. W. S. C.

For the Christian Intelligencer.

To the thinking mind, looking forward into futurity, what can be more heart cheering than to behold by the eye of faith the whole human family purified and cleansed from all sin, seated around the throne of God, chanting hymns of praise? Surely, such a vision must be attended with feelings of most refined bliss, and it seems as though happiness must burst forth like a fountain, and fill the heart with joy and ecstasy. In view of such a prospect, whose tongue can be silent? Whose heart will not break forth in songs of praise and thanksgiving, and sing hallelujah to the lamb? Who, while looking on such a prospect, can refrain his foot steps from evil and turn to that God, who has prepared for him a seat in the glorious area around his throne, and has composed for him a song, the rehearsing of which will cause his heart to throb with peace and ecstatic joy? Who, I say, can but return to such a God and love him with his whole heart? Having the character of God portrayed in its true colors, who can forbear admiring it? who can refrain from saying in his heart, how glorious is the character of God?

If a person believes, without the shadow of a doubt, that God, in his wise plan, has so formed his purpose that he will ultimately collect together, around his throne, his whole family, without an exception, to taste the sweets of salvation and sing an endless song of praise, in realizing his belief, how can he be otherwise than happy? How can his effect be otherwise than to influence him to love his God and his fellow-men? It is sometimes asked, if Universalism is true, what is the need of preaching? It is to portray the glorious attributes of the deity in their true colors, which, when they are seen and realized, will cause the beholder to reverence, and to love the God, who made him; not to represent them in such colors as will cause the hardened sinner to hate, rather than to love such a character. It is to proclaim good news and glad tidings to the sons and daughters of man, to cheer the hearts of the despairing, and to represent the paths of virtue and piety in such a manner as will induce the wanderer to return and forsake his wicked ways, and taste the sweets of peace and joy, not to diffuse despair and death, nor to sink the mind in hopeless despondency. It is to unloose the shackles of those, who, through fear of death are all their life time subject to bind not to clasp them more closely, nor to bind them more firmly. It is to paint the scenes of eternity in such a view, as will cause the sting of death to vanish away, not to become more sharp and poisonous; and become that the grave through faith, may become the glorious passport to the throne of God; and not the entrance to a scene that would make the angels themselves weep and hang down their heads in grief and dismay.

Did those, who ask the question, what is the need of preaching were Universalism true? but know, or could they but feel the joy and consolation that a true believer receives, while seated, as it were, under the very droppings of the sanctuary, hearing of the love of God and his other glorious attributes and having presented to his view the joys and pleasures, that continually flow in crystal streams close by the paths of virtue and piety from which he can slake his thirst, no more would they ask, what is

the need of preaching? no more would they ask the question, but their hearts would irresistibly burst forth in words like these. O what a glorious plan; what a heaven born institution, to proclaim the love of God to man, to brighten our hope, to buoy up our spirit, while travelling through this wilderness of gloom and sorrow. D.

For the Christian Intelligencer.

HISTORIC SERMONS. — NO. 22.

MOSES.

"And she called his name Moses: and she said, because I drew him out of the water." Exod. ii, 10.

Moses was one of the most wonderful men that ever existed in our world. Every thing that respected his birth, his education, his connections, his travels, his revelations, his prophecies, his labors, his miracles, his laws, his wars, his meekness, his wisdom, his courage, his prayers, his songs, his writings, his commission from God; his fellowship with the Most High; his intercourse with kings; his life of health, temperance, and activity; his faithfulness to God and his people; his farewell address to his nation; and his dying counsel, are all remarkable, and worthy the particular consideration of mankind.

Moses was born at a time when his nation was suffering under the cruel rod of the oppressor. His brethren had greatly multiplied in Egypt, from 70 souls, to become a powerful people. Pharaoh grew jealous of their power. The happy times they had enjoyed were passed away. Another king arose that knew not Joseph. A decree was issued that all the Hebrew male children should be cast into the river. At this critical time Moses was born. By faith he was hid three months of his parents, Amron and Jochebed, because they saw that he was a goodly child, and they were not afraid of the king's commandment. He was then laid by the river's brink among the flags, in an ark of bulrushes. There he was found by the daughter of Pharaoh. She pays his own mother for nursing him. When he is weaned he is introduced into the king's family, and is named Moses, because she drew him out of the water.

How wonderful are the ways of the Almighty! A child of the oppressed Hebrews is now instructed in all the learning of Egypt, educated at the king's cost, trained to be a prince, and a king in Jeshurun; fitted to be a leader and commander of his afflicted people. When he comes to years, he refuses to be called the son of Pharaoh's daughter choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. The cruel decree of the king is the means of training up a man who should deliver the enslaved people from their house of bondage. How could a Hebrew child be introduced to such honors and privileges? Who could find out a way, that the oppressed people should have a well qualified Commander? The wisdom of God, can counteract the wrath of man, and cause it to promote his praise. Moses soon shows his regard to his own people, when he comes to years of understanding, and sees an Egyptian smiting one of his Hebrew brethren. But the time had not arrived that his brethren must go out free. They must still groan under their cruel task-master. Their cries must ascend to heaven for many long and painful years. They must continue to multiply and grow under their afflictions.

Moses must flee into Midian, at 49 years of age and remain there till he is 80. — Strange providence of God! Why could not his chosen people be saved sooner? Why must they suffer so much, for so long a time, when God could have delivered them years before? The set time to favor Israel had not come. The iniquity of the Egyptians was not yet full. Moses must learn to be a good shepherd of Israel, by leading Jethro's flock in the wilderness 40 years. He must form a connexion with the prince of Midian, by marrying an Ethiopian woman; and receive good counsel from his father-in-law, how to rule and judge the people by appointing officers over tens, fifties, hundreds, and thousands; that they might relieve, or help him to bear his burden.

Moses by traveling in the wilderness 40 years, while tending the flock of his father-in-law, become well acquainted with the desert and the best way to lead the children of Israel 40 years, that they may escape enemies and wars. His having been acquainted with many parts of the wilderness, made it none the less necessary for the pillar of cloud to guide them by day, and the pillar of fire by night.

While Moses was tending the flocks of Jethro, and led them to mount Horeb, on the back side of the desert, God appeared to him in the burning bush. Here was a new manifestation of the divine presence. Here was a striking similitude of the children of Israel suffering in Egypt, and yet not consumed. Here was a revelation of God's will to Moses, to begin the emancipation of his people from their bondage state. The Lord calls Moses by his angel, gives him miraculous power in changing the rod into a serpent, and the serpent into a rod again; of turning his hand leprous, and restoring it as his other flesh. These displays of divine power, accompanied by a voice from heaven, convinced Moses that his duty called him back to Egypt, for the deliverance of his nation from the yoke of tyranny. His brother Aaron comes from Egypt to meet him, just in the right time to silence his objections, on account of his not being a good speaker. Aaron can speak well. The God of Abraham remembers his covenant with that patriarch, and hears the groaning of his seed, and has respect unto them.

Moses now commences his arduous labors, as a teacher, a worker of miracles, a prophet, a lawgiver and a warrior. He takes the rod of God in his hand, and goes to Pharaoh with a thus saith the Lord, let my people go that they may serve me. — Moses' rod was the rod of God, because God wrought miracles by the means of it. Moses appears before the king and delivers his message, and casts down his rod, and it turns to a serpent. The magicians did so with their enchantments. But Moses' rod swallows up their rods. He proceeds to work wonders in Egypt, in the sight of Pharaoh, and his people; till finally they are brought to acknowledge the hand of God, and to consent to let the children of Israel go out of the land.

Moses now takes command of the armies of Israel. And a vast host he has. Six

hundred thousand harnessed for war. The law of the Passover is given out, and every family provides a lamb for the feast. The blood is sprinkled upon the door posts of their houses. The flesh is eaten, after it was roasted, and not a bone is broken. — Their clothing, and some necessary provisions, are bound upon their shoulders. They prepare to go forward. The pillar of cloud appears behind them. The army of Pharaoh, with his chariots and horsemen are set in battle array. God appears in a pillar of fire. He is a wall of fire round about them, and a glory in the midst of them. The children of Israel march out of Goshen, where for many hundred years they had found a home. Now they become pilgrims on the scorching sand. Soon mountains are on either hand. The red sea is before them. Pharaoh pursues them. — Fears alarm them. Moses commands them to go forward. His rod is stretched out over the sea. The waters open. The dry ground appears. Watery walls fence out their way. They proceed triumphantly. Israel is safely landed on the other side. The chariots of Pharaoh lose their wheels. Their horsemen are confounded. They behold destruction coming upon them. They attempt to escape; but vain is the attempt. They are overwhelmed in the mighty waters. They sink like lead in the red sea. Death swallows them up. Their carcasses are strewn upon the sea shore.

Moses now prepares a song of praise unto God. Miriam his sister, takes a timbrel, and goes out in the dance, with the women of Israel. They give glory to God, for his wonderful works, in saving his people, and destroying their enemies. But this vast host of six hundred thousand armed men, all perished in the wilderness, except Caleb and Joshua. S. S.

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, OCTOBER 31, 1834.

J. J. SAGER. — The trial of this individual for the murder of his wife commenced in August on Thursday last week before the Supreme Court, Chief Justice Weston, and Judge Parris, on the Bench. Counsel for the Prisoner, Mr. Sprague of Hallowell, and Messrs. Allen and Bachelder of this town; for the Government, Mr. Attorney General Clifford and Mr. Bradbury the County Attorney for Kennebec. Thursday and Friday were consumed in the examination of witnesses. On Saturday the case was argued by Counsel and submitted to the Jury in the evening by a Charge from Judge Parris. On Monday morning at 8 o'clock, the Jury came into Court and returned a verdict of GUILTY. Whereupon Judge Weston proceeded to pronounce upon the Prisoner the tremendous sentence of the Law — DEATH. During the whole Trial, and in time of the delivery of the sentence, Sager maintained an erect and gentlemanly deportment, not appearing to be affected beyond the common interest which the thousands who surrounded him appeared to evince for his fate. This is the first conviction for a capital offence which ever took place in this County, and consequently excited a very general curiosity and interest. The Court held its session in that mammoth building, the Church of the South Parish, which throughout the trial was densely filled by ladies and gentlemen — the former occupying the spacious galleries, and the latter the lower floor. The trial was conducted with great order and decorum, and by an unusual degree of talent on the part of the legal Council. Never was a prisoner more faithfully or more eloquently defended than was Sager by his Counsel; nor was any thing wanting to maintain the cause of the Government by its Counsel.

The Gov. and Council will appoint the day for the prisoner's execution. Sager was a saddler in this town. In person he is what may be called handsome, tall, well formed, of a gentlemanly carriage — about 36 years of age. He had been unhappily connected with his wife, who was several years older than himself. She kept a milliners shop. There is too much reason to believe that for some time he had violated his marriage vows and had frequented bad company. On the whole his character was not in the best repute. An account with the mode of his wife's death (by poison,) was given in our paper immediately after the event — three weeks ago. "The way of transgressors is hard."

Mr. Jonathan Perkins, P. M. at Newington, who was supposed to have been robbed and murdered on Cambridge bridge a short time since, has — as we have reason to suppose — absconded. It appears he had mortgaged his farm and borrowed a considerable sum of money; it is supposed that he had with him, when he went to Boston, five or six thousand dollars. The Sheriff of Newington, accompanied by one of Perkins' creditors has gone in pursuit of him.

Since the above was in type we received the Boston Evening Gazette, from which we copy the following additional information relating to this supposed robbery.

Jonathan Perkins, the Newington Postmaster, who disappeared so mysteriously about a week since, after leaving his hat and pocket book on Cambridge bridge, has been discovered in Newport, Rhode Island, by one of his creditors. He was at work in a cornfield, having let himself to a farmer, and was rather stubborn when first taken, but on the following morning he cried like a child, and very willingly restored his ill-gotten gain. He was afterwards permitted to go free. He refused to return to Newington, and has since gone to New London, New Hampshire, where he formerly resided.

The City Council of Boston have decided upon sixty-seven as the number of Representatives to the next General Court from that city.

Amount of gold coined at the mint up to Oct. 11, \$1,731,200. Remaining uncoined, \$707,300.

It is estimated that the Cotton received in and shipped from Augusta, (Ga.) for the year ending the 1st inst., will exceed \$6,000,000.

Chartres, the basest of rascals, was wont to say, he cared not one farthing for real virtues; but he would give 10,000 for a character, because he could get by it 100,000.

Doric Fire-Places. — The New-York Mechanics' Magazine contains an article, recommending the use of Doric Fire-Places for burning Anthracite and other coal. It is stated that by thus consuming coal, the evils both of the open grate and of the close stove are avoided, and the principal advantages of both are secured. The fire-place in question secures the safe and entire combustion of the coal; — saves the heat produced by that combustion, — and converts it to use by diffusing it equally and pleasantly through the room; — it secures the room from the evil of a smoking chimney, without recourse to the bad alternative of an open door or window; — it combines, and in itself unites all the chief advantages of both the usual modes of communicating heat by radiation as in common fire-places, and by transmission as in close stoves — combining the benefits of both, without the evils of either. It warms while it ventilates the room. It may be set into a common fire-place. The Magazine contains a plate of this Fire-Place, which, of course we cannot copy in our Journal, but if the advantages set forth in relation to it shall be found to exist on further trial, we should think the Doric Fire-Place decidedly superior to any other which has ever been invented, both for economy, and comfort in a cold winter's day. — *Portsmouth Journal.*

Gladden Bishop, a Mormonite preacher, in an account of this fanatic sect, says it commenced in Manchester, Ontario Co. N. Y. April, 1830, with only six members, and now numbers 20,000, and 800 preachers, with two printing offices, two stores, and a large stone edifice, for a house of worship. The facts, if true, which we doubt, are a sad commentary on the conservative power of human reason against the inroads of one of the most audacious impostures that ever disgraced the annals of mankind. — *Evening Star.*

RIFE BREAD. — Bread made of wheat flour, when taken out of the oven or skillet, is unprepared for the stomach. It should go through a change or ripen before it is eaten. Young persons, or persons in the enjoyment of vigorous health, may eat bread immediately after it is baked, without any sensible injury from it, but weakly and aged persons cannot, and none can eat such bread without doing harm to the digestive organs. Bread after being baked, goes through a change similar to the change in newly brewed beer, or newly churned buttermilk — neither being healthy until after the change. Bread sends off a large portion of carbon, or unhealthy gas, and inhales a large portion of oxygen, or healthy gas. Bread has, according to the computation of the physicians in London, one fifth more nutriment in it, when ripe, than it has when just out of the oven. It not only has more nutriment, but imparts a much greater degree of cheerfulness. He that eats old ripe bread, will have a much greater flow of animal spirits than he would if he were to eat unripe bread. Bread, as before observed, discharges carbon and inhales oxygen. One thing in connexion with this thought should be particularly noticed by all housewives. It is, to let the bread ripen were it can inhale the oxygen in a pure state. Bread will always taste of the air that surrounds it while ripening; hence it should ripen where the air is pure.

FOREIGN ITEMS.

There is now residing at the Hotwells, Clifton, an astonishing child, named W. Manuel, from Holywell, in North Wales, who, though he only attained his fourth year in March last, reads Hebrew, Greek, Latin, Welsh and English, fluently, and with equal facility if the book is reversed. He is a most interesting, intelligent looking child, and as playful as children generally are at his age.

The Hull paper says that a ship is now discharging in their docks a cargo of pitch pine timber, which she took on board in the United States and carried to Halifax, to avoid the extravagant duty on foreign timber imported direct; the fate of her calling in at a colonial port entitling the importer to enter it in England as Colonial timber. By this operation the Exchequer loses about £1500.

The Cholera prevails with great fatality in many parts of Europe, and particularly in Sweden. Up to the 19th September there had been 3179 cases and 1279 deaths of that disease in Stockholm, containing a population of less than 80,000. The King of Sweden has applied for a vote of credit of \$500,000, to defray the extraordinary expenses caused by the prevailing disorder.

After the Reformation, Nigel Ramsay, laird of Dalhousie, and ancestor of the Earl of Dalhousie, went to hear a preacher along with the Regent Murray, who afterwards asked him how he liked it. "Passing well," answered the laird; "purgatory he hath altogether taken away: if the morn [to-morrow] he will take away the place of future punishment altogether, I will give him half the lands of Dalhousie."

Queen Elizabeth entering Bristol, a speech was delivered to her. The honest man began, "May it please your sacred majesty, I am the Mouth of the Town;" and then, all amazed, forgot the rest. She sporting said, once or twice, "Speak, good Mouth."

The Bangor Republican says "there are farmers not 30 miles from Bangor who have taken a thousand dollars in cash as the clear income from their crop of hops the present season."

We know of several dancing masters that have taken as many hops, and received as much. — *Boston Evening Gazette.*

Imported Paupers. — It is stated in the Boston Com. Gazette of this week, that an examination of admissions to the Almshouse at S. Boston, shows that there were received into that establishment during the year ending Sept. 30, 1829, 596 Americans, 284 foreigners, and during the year ending Sept. 30, 1834, 340 Americans, 613 foreigners.

Decrease of American paupers in five years, 10 per cent; increase of foreign, in the same time, 115 per cent. Can any one doubt that the expatriation of paupers is a part of the pauper system of England, and that we are thereby made to bear a heavy burthen, which must continue to increase until vigorous measures are adopted to prevent it?

STATE OF MAINE.

By the Governor.

A Proclamation

For a day of Public Praise and Thanksgiving.

In imitation of the example of our Pilgrim Forefathers, and by the advice of the Executive Council, I do appoint THURSDAY, the twenty-seventh day of November next, to be devoted by the people of this State, to PRAISE AND THANKSGIVING.

And I do recommend to Ministers of the Gospel, and to the people of every religious denomination, to meet together on that day in their respective places of public worship, and there, with a solemnity suited to the occasion, to offer unto God the homage of grateful hearts, and "to come before his presence with Thanksgiving."

And while we present upon the altar of devotion, our united tribute of praise, and our earnest supplication for the forgiveness of our sins, let us fervently beseech Him "whose tender mercies are over all his works," that he would continue to us his goodness and divine protection; — that He would regard with special favor our Agriculture, Manufactures and Commerce, and prosper our citizens in all their lawful undertakings; — that he would have in his holy keeping, the President and Congress of these United States, and all others entrusted with authority, and lead them to the adoption of such measures as will best promote the interests of the people; — that he would graciously smile upon our Institutions of Learning, and prosper the means adopted for the general diffusion of knowledge; — that He would protect us from "the pestilence that walketh in darkness," and cause the voice of peace and health to be heard in our dwellings; — that He would restrain the vindictive passions of our nature, and lead us to cultivate every christian grace; — that He would continue to us the privileges of social worship, and accompany with a divine blessing, his word and ordinances wherever enjoyed; — and above all, that He would extend the Gospel of Jesus Christ to earth's remotest bounds, and fill the world with his glory.

And while we look to Him "who crowns the year with goodness" for a blessing upon ourselves, and ask Him to continue to us his favor and protection, let us learn to be content under the allotments of his providence, and to ascribe at all times righteousness unto our Maker.

And the People of this State are requested to suspend such labor and recreation as are inconsistent with a due observance of the solemnities of the day.

GIVEN AT THE COUNCIL CHAMBER, in AUGUSTA, this seventeenth day of October, in the year of our Lord one thousand eight hundred and thirty four, and in the fifty-ninth year of the Independence of the United States of America.

ROBERT P. DUNLAP.

By the Governor.

ROSCOE G. CREEKE, Secretary of State.

Maine and Canada. — A correspondent of the Quebec Gazette suggests that Quebec and the extensive neighboring country commercially connected with it, would be benefited by opening a communication by rail road with Portland in Maine. The distance is about 200 miles; Quebec is four hundred from the mouth of the St. Lawrence. The harbor of Portland is open in the winter; that of Quebec frozen up. A rail road through Maine to Portland would place within one day's reach of Quebec a seaport never closed with ice. The writer recommends generally a freer intercourse with the enterprising inhabitants of Maine, whose territory reaches within twenty or thirty miles of the St. Lawrence. They have long supplied New Brunswick with lumber, and even Nova Scotia with cattle, penetrating through hundreds of miles of wildernesses. Maine is not only one of the most thriving of the Northern States, but of the United States, and contains a greater extent of arable land than all the other of the New England States together. Its population, growing rapidly, has already reached nearly half a million.

Tom, why is this copper like a strong smell 'of onions'?

"In faith, Dick, I can't say."

Why is it like up hill?

"Up hill! why, really now, I don't think I know."

Well, why is it like a bundle you've just received?

"Bundle! — just received! — I can't see, Dick, why it is."

Dye give it up?

"Yes."

"Yes? you say; well, why is it like 'yes'?"

"Oh dear! I can't tell Dick; — why is it?"

"Because, you numscull, it's a cent!"

(A cent, — ascent — as sent — assent.)

Cincinnati Chronicle.

R. TRUSSEL, Esq., P. M. at Orland has been appointed Agent for this paper.

Appointments.

Br. D. T. Stevens appoints to preach next Sunday in Lincoln, and on Sunday November 9, in Stillwater.

The Editor expects to preach in West Waterville, next Sunday.

MARRIED.

In Portland, Mr. Daniel C. Coleworthy to Miss Mary Jane Howers. Mr. William Howe to Miss Mary Jane McKenney.

In Gorham, John McLellan, Esq. of Cornish, to Mrs. Eliza Ann Carey, of Gorham.

In Calais, Hamlet Bates, Esq. to Miss Martha Langley, of Portland.

In Thomaston, Mr. Edwin Rose to Miss Caroline S. Fuller; Mr. Edward B. Lermond to Miss Mary Ann Killen.

In Parsonfield, Mr. John McArthur to Miss Huldah Dalton.

In Boothbay, Mr. George W. Winslow, of Brunswick, to Mrs. Elizabeth Wylie.

In Bath, Mr. Cowan Combs to Miss Mary Wilde; Mr. Thomas Sanders to Miss Frances Ann Parsley.

In Richmond, Mr. David Stinson to Miss Amity Given.

In Readfield, Mr. Philander Morton to Miss Diana Lombard.

DIED.

In Belfast, on Sunday last, Mr. Abiel Wood, of Wisconsin.

In Wiscasset, Mrs. Betsey wife of Mr. William Blunt, aged 28.

In Bath, Mrs. Lucy D. wife of Mr. John L. Young. At sea, on his passage from Boston to Thomaston, Capt Henry Fales.

In Biddeford, Mrs. Lydia, wife of Capt Seth Spring, aged 63 years.

In Warren, Mr. Samuel Boggs, a revolutionary pensioner, aged 75.

GREAT SALE,

THURSDAY, November 20th.

All that valuable real estate situated in Hollis, the property of the late Col. ISAAC LANE, will be sold by AUCTION.

Said property consists of

SAW AND GRIST MILLS,
Two STORES, Five DWELLING HOUSES, and several other buildings, — and about 200 acres of excellent LAND, including most of that noted and valuable Water Power, known as "Salmon Falls."

The Houses consist of the large and commodious

MANSION HOUSE,

late occupied by the family of Col. Lane, and four lately and well finished one story Houses, conveniently situated near the mills.

THE FARM,

consists of about 200 acres, nearly one half of which is mowing, tillage and pasture, and the residue is well covered with a thrifty and valuable growth, principally of Pine, Oak and Walnut Timber.

There are also on the premises two Stores and two large Barns newly new, — capable of containing 150 tons of Hay, — and other convenient buildings.

The Mills on the estate are three

SAW MILLS

on the west side of the River, and 16-24ths of another Saw on the east side.

A large three story

GRIST MILL,

containing three run of Stones, with a Flouring and Cleaning apparatus. The whole constructed in the most modern and improved manner, and has been in operation but a few months.

With the Mills will be sold all the unimproved water power, which is very great.

The Saw Mills are undoubtedly the most valuable on Saco River, having a sufficiency of water, a great head and fall and excellent convenience for sawing Logs and piling Lumber.

The Water Power —

is by far the most valuable and desirable of any in the State for Manufacturing establishments, and the land is most eligibly and beautifully situated for Houses, Stores, &c.

The Water Privileges are situated on the Saco River, eight miles from the wharves in Saco, and fifteen from Portland; and the stage road from Portland to Alfred and Dover passes through the centre of the property.

To capitalists, the above described property, holds out inducements for investment, rarely to be met with. The property will be sold in parcels to accommodate purchasers, and the terms of payment will be liberal. The sale will be on the premises, on THURSDAY the 20th day of November next, and will commence at 10 o'clock, A. M.

— ALSO FOR SALE —
at the same time and place, **ONE HALF OF**

14,000 Acres of

TIMBER LAND,

situated in the town of Stow, or "Bachelor's grant" — so called — in Oxford County, held in common and undivided with Ellis B. Usher, Esq., of Hollis. This is by far the most extensive and valuable tract of first growth Timber lying in the vicinity of Saco River — and the logs from this land are by far the best which float in that stream. The northern part of this tract borders on the waters of the Androscoggin, and a valuable portion of its heavy growth can with small expense be deposited in its waters. This tract of land was purchased some years since for about \$20,000, before timber lands had attained one quarter their present value. The sale offers a rare chance for profitable investment as it is the only remaining valuable tract of Timber Land lying in the immediate vicinity of Saco River.

Plans will be ready in a few days for exhibition at Moorhead's and Haskell's Hotels in Portland and at the Reading room in Saco.

Hollis, October 20, 1834.

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STEAM-BOAT NOTICE.

THE Proprietors of the Steam-Boat TICONIC are hereby notified to meet at the Gardiner Hotel on Tuesday the eleventh day of November next at two o'clock in the afternoon

1st, To see what measures they will adopt relative to the Steam Boat and other property.

2d, To see what measures they will adopt relative to the payment of the debts of said Company.

3d, To act on any other business that they may think proper, which may be brought before them when assembled.

Per order of the Directors.

E. WATERHOUSE, Secretary.

Gardiner, Oct. 28, 1834.

Dissolution of Copartnership.

THE Copartnership heretofore existing between GOING HATHORN and JAMES M. HANOVER under the firm of GOING HATHORN & Co. is by mutual consent this day dissolved. All persons in debt to said firm must make immediate payment to Going Hathorn of Pittsfield, and all demands that are due Going Hathorn must be immediately paid to Cyrus Kendrick of Gardiner.

GOING HATHORN,

JAMES M. HANOVER.

Pittsfield, October 24, 1834.

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STEAM BOAT SALE

Adjourned to November 1.

PURSUANT to a vote of the Proprietors, the Steam Boat TICONIC, with all her furniture and fixtures of every description, will be sold by public Auction, at the Gardiner Hotel on Saturday the 1st day of November, at 2 o'clock, P. M. If not previously disposed of by private sale. The terms of sale will be accommodating.

THE TICONIC is too well known on the Kennebec River to need a particular description. She was built three years ago at a cost of about \$8,000. She has two Engines and her speed is greater than that of any other Boat ever upon the river. She will be sold very low at private sale any time prior to the 11th of October.

Will be sold also at public Auction, at the time and place above mentioned, all the WOOD which may then be on hand.

Also for sale, the LONG BOAT, belonging to the Ticonic proprietors. This Boat was built in 1832, and cost rising \$250, and is now nearly as good as new, having been very little used. It will be sold very low, on application to either of the Directors.

P. SHELTON,
J. E. PHILBRICK, } Directors,
DAVID PAGE,

Gardiner, October 2, 1834.

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NOTICE.

THE STOCKHOLDERS of the Kennebec Boom Corporation are notified that a meeting of the Corporation will be held at P. SHELTON'S Counting Room in Gardiner, on Wednesday, November 5th, 1834, at 10 o'clock, A. M.; for the purpose of transacting such business as may come before them.

All persons having unsettled demands against this Corporation are requested to exhibit them for settlement on or before that day.

P. SHELTON, Secretary.

Gardiner, Oct. 14, 1834.

500 DOLLARS LOST.

THE ORPHAN.

BY MRS. KENNEDY J. FAIRFIELD.

Poor, hapless wanderer on a desert shore,
Thou'rt left alone to sigh and weep no more,
By tempest tossed, thy little bark was driven
Safe through the whirlwind to its destined haven.

Thy cheeks that tears have blanched, are pallid now,
And cold thy heart, for death is on thy brow,
Thou'rt left no more to wander here forlorn,
By friends forsaken, and by anguish torn.

Oh, I had watched thee with a beating heart
Since that dread night, thy mother did depart,
And left her blessing on her child, and said
"Peace to my orphan!" as her spirit fled!

She did not leave thee then! thou couldst not see
Her angel spirit watching still for thee!
Oh! how can love, that's quenchless, cease to burn,
Though icy winds around love's funeral urn?

A mother's love—how dothless, deep, and strong!
'Tis pure as angel's and forever young!
Oh, woe and grief! take not thy gift away
In love's young bloom, from the bright light of day!

The orphan slumbers by his father's side,
Beyond the blight of wrong, the storm of pride,
Beyond the stain of crime, the storm of woe,
Where silver rills meander soft and slow.

[From the New England Weekly Review.]

STANZAS.

ON SEEING A GROUP OF GIRLS KNEELING IN SILENT PRAYER.

Look—they are kneeling—and each brow is covered
With the white hands that press them—and an awe,
Rests on their souls, as if above them hovered
The Holy Spirit, visibly, to draw
The young affections of their guileless bosoms,
The ardent hopes that burn within each breast,
From earthly treasures, to those fadeless blossoms
That wreath the lovers of everlasting rest!

Still—still—as if each spirit held communion
In silence with its God!—or else had flown
Away from Earth to seek a closer union
With him that sits upon that dazzling Throne
Before which angels and archangels, bending,
Offer perpetual worship!—while abroad
Through Heaven's bright regions, harps with voices
Blending.

Four loud hosannas to the Living God!

A balmy breeze, with fragrance richly laden,
Comes as from Heaven, to greet those kneeling girls,
And, as it softly passes by, each maiden
Feels its air-fingers dallying with her curls—
But feels it not, unless, perchance, her spirit
Dreams it a whisper from another world,
Which the pure-hearted shall alone inherit,
When Earth to utter nothing shall be hurled!

Are they not beautiful!—nor noise, nor motion
Is there—and yet those silent worshippers
Feel their hearts joining with its pure devotion
As 'er was uttered—and the love that stirs
Each humble spirit, is a flame from Heaven
Lit on the altar of the human heart.
Oh! bright will be the hope that shall be given
To those pure girls—and theirs the "better part."

Do they—the guileless—guileless—whose existence
Hath been a summer morning, cloudless bright,
Do they, while gazing in the forward distance
On future scenes of joy and delight,
Feel they have sins which need to be forgiven?
That in God's mercy they alone can trust!
If they need grace to fit their souls for Heaven
Be proud spirit humbled in the dust!

INFALL.

ADDRESS TO YOUNG LADIES.

BY MRS. L. H. BOURGNEY.

Will you permit me, dear young friends, to speak to you freely, as to daughters? You doubtless need no argument to convince you of the excellence of industry. We will devote a few thoughts only to those branches of it which belong particularly to our own sex. It is one of our privileges, that we have such a variety of interesting employments. Time need never hang upon our hands, who have it continually in our power to combine amusement with utility. If we leave any vacancy for ennui to creep in, it must surely be our own fault. Needle work, in all its countless forms of use, elegance and ornament, has been the appropriate occupation of woman. From the shades, where its simple process was but to unite the fig leaf, to the days when the most exquisite tissues of embroidery rivalled nature's pencil, it has been their duty and their resource. The most delicate efforts of the needle, claim a high rank among feminine accomplishments. But it is necessary this department should be thoroughly understood. The numerous modifications of mending are not beneath the notice of the most refined young lady. To keep her own wardrobe perfectly in order, she doubtless considers her duty. A just regard to economy—a wish to add to the comfort of all around—and a desire to aid in the relief of the poor, will induce her to become expert in those inventions, by which the various articles of apparel are repaired, altered, or renovated. A very sensible, rational self-complacency arises from the power of making "auld claihs look amais as well as new."

I regret that the quiet employment of knitting has become so nearly obsolete. In many parts of Europe it continues a favorite branch of female occupation. It is so among the classic shades of Greece; and Russell, in his tour in Germany, speaking of the Saxon ladies, says, "They are models of industry whether at home or abroad: knitting and needle-work know no interruption."

A lady, going to her rout, would think little of forgetting her fan; but could not spend half an hour without her implements of industry. At Dresden, even the theatre is no protection against knitting needles. I have seen a lady gravely lay down her work, wipe away the tears which the sorrows of Teckla of Walstein's death had brought into her eyes, and quietly resume her knitting.

Knitting is adapted to these little intervals of time when it would be scarcely convenient to collect the more complicated apparatus of needle-work. It is the friend of twilight, that sweet season of reflection, so happily described by a Scottish writer, as that brief period "when the shuttle stands still before the lamp is lighted." Neither are the productions of the knitting needles, so valueless as those who take no part in them are disposed to pronounce. Yet, if there are any who consider so humble a branch of economy unworthy their regard, they

may still be induced to patronize it for the sake of the comfort it administers unto the poor. Their laborious occupations and limited leisure, often preclude their attention to this employment; and a pair of thick stockings in winter, will be usually found a most acceptable gift to their shuddering little ones. Knitting seems to have a native affinity with social feeling: it leaves the thoughts at liberty for conversation, and yet imparts just enough of the serene and self-satisfied sensation of industry, to promote a good humor, and prepare for the pleasant interchange of sympathy.

I recollect, in my early days, sometimes seeing a number of most respectable elderly ladies, collected for an afternoon visit, all knitting, all happy, all discussing the various topics of neighborly concerns, with friendly interest and delight. I saw benevolent smiles beaming from their faces, and formed a fancied union between knitting and contentment, which perchance is not yet broken. I observed that the fabrics which they wrought, to protect the feet of their household, were often composed of yarn, manufactured by their own hands. And here permit me to advert to that almost forgotten utensil the large spinning wheel. From the universal, yet gentle exercise it affords the limbs, the chest, and the whole frame, it is altogether the best mode of domestic calisthenics which has hitherto been devised. It is well adapted to those periods, when, from a succession of storms ladies are prevented from going into the open air, and begin to feel the lassitude of a too sedentary life. By a change of habits in the community, and the introduction of machinery on a large scale, domestic manufactures have become a less prominent branch of economy. Still some degree of alliance subsists between them. Materials for winter stockings might be profitably prepared in families. Durable flannels, and even handsome carpets, have often been the productions of delicate hands. Among a large family of sisters, the cheerful operations of the spinning wheel assume the character of an amusement, and are said to promote a happy flow of spirits. Were my own sex as great admirers of antiquity as the other, I might bespeak a more credible chronology for this same science of spinning, and present a formidable list of princesses, and women of high degree, who patronized it by their example. Yet inasmuch as there are but few lady antiquarians—and I have not the temerity to undertake bringing an exploded thing into fashion—I plead for the great spinning wheel solely as a salutary mode of exercise, and not one inconsistent with domestic economy. To females who suffer for want of muscular action—and there are many such among the wealthier class—physicians have prescribed a variety of substitutes, such as sweeping, polishing furniture, jumping the rope, playing at battledore, modifications of calisthenics, &c. In some of these the effort is too violent; in others it may be carried to excess, through excitement or competition; but regular exercise upon the spinning wheel has been known to give the valitudinarian strength and to remove incipient tendency to pulmonary disease.

With regard to the culinary art, I should be pleased to persuade my young ladies to become somewhat adepts in it. Not that I believe to tempt the palate with high seasoned dishes, and induce indigestion and debility among one's guests and dearest friends is true benevolence, though some benevolent ladies may practice it. But that superintendence of a table, which unites neatness with comfort, consults health, and prevents prodigality, and the power of personally supplying it with salutary or elegant preparations, is an accomplishment of no slight order. It need not follow, that a thorough knowledge of housekeeping is incompatible with intellectual tastes and attainments. There is indeed a native affinity between them, but she will display the greatest mental energy who can reconcile their discrepancies, compare their advantages, and become adept in each. This may be effected; we have had repeated examples. It will suffice our present purpose to cite one. The accomplished editor of the *Juvenile Miscellany*, whose prolific pen enters almost every department of current literature, to instruct and delight, is also the author of the "Frugal Housewife;" and able practically to illustrate its numerous and valuable precepts. You will probably think, my young friends, that an essay on such homely and antiquated subjects might have been spared. But while home continues to be the province of women, nothing that relates to its comfort, order and economical arrangement, should be held of slight import. That these complicated duties may be well and gracefully performed, some foundation should be laid for them in youth.

It has been alleged as an objection to the present expanded system of female education, that it creates dislike to the humble occupations of the domestic sphere. It becomes those who enjoy these heightened privileges to disprove the argument, and to free themselves from the ingratitude of repaying the increased liberality of the other sex with disregard to their interests and happiness. This responsibility rests much with the rising generation. We therefore, who are almost ready to pass off the stage, entreat you, our daughters, not to despise that domestic industry which walks

hand in hand with respectability and contentment. We pray you to show that love of books is not inconsistent with what republican simplicity expects of its daughters—and that knowledge need be no hindrance to duty.

STRIKING ANECDOTE.

If any one desires to see the result of Calvinism and Arminianism, when joined together, let them just read the following anecdote of one of our faithful old servants, who has since gone to his rest. No one, who has any discernment can avoid the force of the conclusion.

The venerable William Farewell was one of the earliest and most devoted preachers of the doctrine of impartial grace, in New-England, and for many years resided in Vermont, and itinerated in that state, New-Hampshire, Massachusetts, and various parts of this state. In one of his preaching and visiting excursions, (for he used to do as much or more good to the sacred cause to which he wholly devoted himself, by his visits and conversations, as by his preaching,) he fell in company, and spent the evening with two clergymen, the one a Calvinist, and the other an Arminian. These Reverend gentlemen had previously got intelligence that Mr. Farewell, a Universalist minister was expected to spend the evening where they were; and accordingly they put their heads together to contrive up some method by which they might entangle and confound the "Old Universalist" in his conversation. They agreed that one should make the attack, and if his system and arguments failed of successfully opposing the Universalist, the other should come forward to his assistance, and by uniting the strength of both, they would be certain to shut up the mouth of the heretic, in one way or another. Accordingly when Mr. Farewell made his appearance, and after the ceremonies and compliments of introduction, &c. were over, the Calvinist commenced by asking a question. "The question not being directed to any particular one, remained for some time unanswered. At length he put it directly to Mr. Farewell, and was readily and cheerfully answered; after which Mr. F. remarked, "Sir, you have taken the freedom to ask a question for me to solve and if I shall give no offence, I would like the privilege of proposing one for your consideration." "With all the freedom in the world," "Well, Sir, I would then ask, will not Christ save all mankind for whom he tasted death?" "Most certainly," said the Calvinist, "for he never died in vain for man, nor spilt his blood for nought." Mr. Farewell then turned to the Arminian, and said "Sir do you not believe Christ gave himself a ransom for all men without exception—that he tasted death for every man?" "Yes," said he, "for the scriptures most plainly and most positively declare it." "Very well," said Mr. F. "I agree with you both, gentlemen, on these points; so we have no argument."

By this time the Calvinist and the Arminian were at sword's points with each other; and the venerable Mr. F. had nothing to do during the rest of the evening, but to sit and hear them dispute upon the question, whether Christ died for all men or only for a part.

NEW FALL GOODS.

ROBERT WILLIAMSON,

WOULD inform his friends and customers that he has just received a new and extensive assortment of FALL GOODS, consisting of Broadcloths, Cassimeres, Vestings, Trimmings, &c. — among which may be found—

BROADCLOTHS—Black, Blue, Brown, Olives, Invisible-Green, Adelaide, Oxford and other mixtures.

—ALSO—

A good assortment of Dress and Olive Peterhams, Lion-skins, Duffels, Kerseys, &c.

CAMLETS—A good assortment of imitation and Merino Camlets.

VESTINGS—A general assortment, select patterns, TRIMMINGS of the best quality kept constantly on hand.

Ready Made Clothing—A good assortment of ready made Clothing constantly on hand and warranted good and Cheap.

All of the above articles will be sold CHEAP, or made up to order at short notice for CASH.

Gardiner, Sept. 25, 1834. 29

LOVEJOY & BUTMAN,

RESPECTFULLY inform their friends and the public, that they have commenced the

Saddle, Harness, Collar and

Trunk Making Business.

Between the two Hotels in Gardiner, on Water-street, At the sign of the Horse.

Where they will keep constantly on hand and for sale, Gentlemen's Riding SADDLES made of the best Southern Stock. Likewise, common Saddles, made strong and durable for country service.

Sleigh Harnesses, some very elegant with Patent Padded Blinds to match.

All kinds of Plated HARNESS made of the best oak tanned Leather; Black, Brass and Potted mounted, and made of Southern Leather.

Briddles, Martingales, Hackers, Valises, Portmanteaux, Post and Saddle Bags, Cartridge Boxes and Belts and all kinds of Equipments, and an assortment of WHIPS.

The above articles will be sold cheap for CASH, country produce or on approved credit.

Old Chaises and Harnesses repaired on the shortest notice.

Gardiner, June 25, 1834. 26

FOR SALE OR TO LET.

THAT well known establishment, called the "Ramadell Place," situated at BOWMAN'S POINT in Gardiner, is now offered for sale. The premises consist of Twenty one acres of good LAND under a high state of cultivation, with a large HOUSE and out BUILDINGS. It is upon the banks of Kennebec River within 3-4ths of a mile of the centre of Gardiner Village; and is one of the most pleasant and eligible situations for a sea-faring man, merchant or mechanic in the vicinity. Those wishing to purchase are invited to examine for themselves. Terms liberal. Apply to Enoch MARSHALL near the premises or to the subscriber in Bangor.

SAUEL RAMSDELL. September 15, 1834. 28

THE CHRISTIAN FRIEND.

SHOULD the plan be approved by our friends generally, the publisher of the *Christian Friend*, a periodical entitled "THE CHRISTIAN FRIEND," devoted to the dissemination of the doctrines of the final purification, holiness, and happiness of the whole family of man.

The plan upon which he proposes to conduct The *Christian Friend*, is as follows: It will contain brief discussions and Essays maintaining the truths of the "glorious gospel of the blessed God." Explanations of passages of Scripture which are supposed by Unitarians to be inconsistent with faith in the "restoration of all things." Moral Essays and Tales calculated to strengthen the faith in the true gospel, promote morals and enlighten the understanding; Religious Intelligence; Poetry; Biographical Sketches, &c. &c. Acrimonious controversy will be scrupulously excluded, and nothing shall find a place in its columns calculated to give pain or just cause for offence to any individual of any sect or denomination. The *Christian Friend* will be conducted with particular reference to the tastes, inclinations and pursuits of females and youths, and it will not be devoid of interest to masculine minds of every age and grade.

It will be published once a fortnight on a whole sheet of fine paper a trifle smaller than the sheet on which the *Intelligencer* is issued, and will be printed in the quarto form; that is, each paper will be folded once more than the *Intelligencer* and will therefore consist of eight pages. This mode of printing and publishing is adopted in order to save postage, as the postage on a whole sheet is no more than on a half; and a paper issued once a fortnight on a whole sheet will not of course, subject a subscriber to but half the postage annually which it would if issued weekly on a half sheet. Besides this, much more reading matter will be inserted in the course of the year, as the space occupied by the title, terms, &c. will be but half as great as though published weekly.

The price will be one dollar per annum, in all cases to be paid in advance. This must be an invariable rule.

To induce a general circulation of the paper the publisher will himself pay the postage on packages containing not less than ten papers. That is, if any company or individual will forward to him, free of expense, ten dollars, or a larger sum, he will send to such company or individuals free of postage, as many papers as there may be dollars, for one year. And as a further inducement to circulating the *Friend*, any individual who shall order and pay for ten papers shall be entitled to a copy of *Whittmore's "History of Universalism"*—and some other Universalist Book or Books of equal value for every additional ten copies so ordered.

The publication of *The Christian Friend* will be commenced so soon as such an expression of our Christian friends opinions shall have been received, as will warrant us in the belief that the plan is favorably viewed.

It will be proper here to remark, that most of the matter that may appear in the *Christian Friend* will also be inserted in the *Christian Intelligencer*.

Gardiner, July 16th, 1834.

HYGEIAN MEDICINE.

THE undersigned has the sole General Agency for the United States, of that valuable Medicine, known as

HYER'S PILLS, the American Improved

Hygeian Vegetable Medicine.

The unparalleled success which has attended the use of this Medicine for the period that it has now been before the public, is the surest pledge that can possibly be given of its highly valuable properties. As a remedy for general application, in purifying the Blood, and producing a healthy action through the entire range of the System, it probably stands unrivalled. The Pills have been found eminently useful in the following, among other Complaints, viz. Quinzy, Dyspepsia, Headache, Cough, Catarrh, Colic, Cholera, Bilious Colic, Gravel, Piles, Jaundice, Consumption, the various classes of Fevers, Fever and Ague, Scrofula, Syphilis, Malformation of the Heart, Rheumatism, &c. &c. The use of a single Dollar Package will in most cases convince a patient of their beneficial properties. Indeed a fair trial of them, in accordance with the directions accompanying each package, is the only recommendation they need.

From a personal trial of the Medicine, its general use in his family for two years, and observations of its beneficial effects in others, through his circle of acquaintance, the undersigned can recommend it to the public with the most perfect confidence. By this he does not mean to be understood that it will restore the dead to life, but that he knows it, from actual experience and observation, to be a valuable combination of curative properties.

The Medicine is put up in packages of \$1 each, with a pamphlet comprising a brief treatise on the origin of disease, and very full directions for the use of the Medicine.

Applications for Agencies, (post paid,) must be accompanied by the sum of \$100, and will be considered in the city so far as possible. All orders addressed to, L. H. FINCH, at the General Agency Office, No. 2, Marble Building, Chatham-Square, foot of Plover, NEW YORK, or to the undersigned, at the same number, will meet with prompt attention. P. PRICE.

34 6m.

PROSPECTUS OF THE

Gazetteer of Maine.

NOW in press, and will soon be published, "A Gazetteer of Maine," compiled from the best sources of information, from several volumes already published, and from original papers prepared expressly for the purpose. This work will contain a sketch of the early History of Maine, a description of the counties, towns, rivers, mountains, and all the useful matter generally comprised in works of the kind. The whole will pass under the inspection and review of able judges, and assurance is given that the work shall be full, complete and correct. We are aware that there has been imposition and deception in book subscriptions, and I wish to say that no subscriber will be required to take the book when published, unless he is entirely satisfied with its appearance. It is absolutely necessary that subscriptions should be obtained to cover the expense, which will be considerable.

Conditions.—This work will contain about five hundred octavo pages, printed on good paper and new type, and well bound, and will be delivered to subscribers at two dollars per copy, and the price will not be reduced.

Editors in this State who will insert this prospectus in their paper a few weeks, shall receive a copy of the work.

Any person who shall procure eight subscribers shall receive a copy gratis.

Bangor, April, 1834. 23

J. M. CROOKER,

WATERVILLE.

HAS just received from Boston, an assortment of Universalist Books, which he will sell at Boston prices, among which are the following:

Salge's Selections
Salge on Divine Government
Ballou on the Parables
Rayner's Lectures
Ballou's Examination
Modern History of Universalism
Ballou's 2d Inquiry
Winchester's Dialogues
Life of Murray
Murray's Apology
Ballou's Sermons
Hell Torments Overthrown
Familiar Conversations
Latest news from Three Worlds
Christian Universalist
Dana's Discourse
Convention Sermons
Cobb's Sermons
Reply to Haves
Appeal to the Public
Vol. Universalist
Ballou's Examination of Channing
Universalist Hymn Books
An assortment of Tracts.
Waterville, May 31, 1834. 25

FEATHERS

JUST received and for sale by
JULY 8, 1834. GREEN & WARREN.

THE GARDINER SAVINGS INSTITUTION.

Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the loss of losing it, as they are too frequently exposed to by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 18th inst. The Office for the present will be kept in Gardiner in the brick building near opposite the Gardiner Bank, where depositors will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug. next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeably to the by-laws.

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in proportion to the length of time the money has been in the Institution.

It is intended that the economical plan, and nothing will be deducted from the income, but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital, or any part thereof, if the money received that day be sufficient for the purpose; and one week notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give in their interpretation of Scriptures relating to punishment, by LUCIUS R. FAY, Pastor of the first Universalist Society in Cambridge."

THE OFFICERS ARE

ROBERT H. GARDINER, PRESIDENT.

TRUSTEES,

Peter Grant, Esq., Hon. George Evans,

Edward Swan, Esq., Alfred G. Lithgow, Esq.,

Arthur Berry, Esq., Mr. Henry B. Hoskins,

Capt. Enoch Jewett, Mr. Henry Bowman,

Mr. Richard Clay, Capt. Jacob Davis,

Rev. Dennis Ryan, Geo. W. Bachelder, Esq.,

ANSY CLARK, Treasurer,

H. B. HOSKINS, Secretary,

Gardiner, July 3, 1834. 25

Paige's New Work.

B. B. MUSSEY has just published "Selections from Eminent Commentators who have believed in Punishment after death, wherein they have agreed with Universalists in their interpretation of Scriptures relating to punishment, by LUCIUS R. FAY, Pastor of the first Universalist Society in Cambridge."

32-All orders for the above work addressed to B. B. MUSSEY, 29, Cornhill, Boston, will receive prompt attention. 3d

HITCHCOCK'S

Newly Invented Snuff.

FOR the cure and absolute relief of Catarrh, diarrhoea, of the Head, weak eyes, nervous headache, falling sickness, &c. and Infants troubled with snuffles, partial shocks of Palsy, &c.

Prepared and sold by F. G. COOK, AUGUSTA, MAINE. For Sale by JAMES BOWMAN, Apothecary—Agent for GARDINER, MAINE.

Price 25 cents and 17 cents.

September 25, 1834. 30

The People's Magazine.

THE first volume of the PEOPLE'S MAGAZINE, which was completed with the number of 6th March, was commenced as an experiment. The unqualified approbation it has every where received, and the large list of subscribers it has already obtained, induce the Publishers to continue their efforts to make the work what they intended from the first—a permanent family magazine—one, too, which shall be still more worthy of the high character it sustains.

In pursuance of this determination, they will withhold no pains or expense. They have already secured much in the editorial department, as they deem necessary to the accomplishment of their purpose.

The great object of the People's Magazine, then, is to convey useful instruction, in plain and familiar, but chaste language, and in the clearest possible form, to every cottage and fireside in the land. There are few families to be found, who cannot afford to spend one dollar a year, for a visitor, twice a month, which shall give them valuable information and advice, on subjects connected with their usefulness and happiness—rich, while it shall not fail to interest and amuse, shall have still higher and nobler purposes in view—the improvement of the mind, and the cultivation of the heart.

Natural History will continue to receive, as it deserves, a considerable share of our attention. This science embraces many more topics than at first view might be supposed. Whatever relates to the character, nature, or internal structure of men, animals and things, is properly a subject of natural history.

But we shall not confine ourselves wholly to the animal, vegetable and the mineral kingdoms of nature. We shall launch out, often, into history, art, manufactures, &c. The pages of history are full of instruction. Biography will also be deemed an appropriate subject. An short, nothing which is calculated to benefit the minds and hearts of our readers, will be intentionally excluded.

Engravings of a superior character will continue to be furnished; but while we labor, in this way, to render the work attractive, we intend much more. We believe that good engravings may be made to do something more than to amuse, or even illustrate. We believe they may be used to cultivate the mind, chasten the imagination, develop taste, and benefit the heart. Shall the teachers of vice find engravings an important aid in accomplishing unworthy ends—in violating the taste and imagination—and shall the teachers of virtue neglect to turn them to a good account, in the promotion of human happiness?

Such of our patrons as have not already engaged the People's Magazine for the coming year, will regret that the terms are, one dollar in advance, to be sent without charge to the publishers. Six copies sent to one address, for five dollars paid. To accommodate schools, or companies, ten copies will be sent to one address, postage free, for ten dollars, sent without expense to the publishers.

LILLY, WAIT & CO.

Saw Mill Gear.

TO be sold low the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. &c. and also a MILL CHAIN 100 feet in length.

The above will be sold together or separately.

Gardiner, June 20, 1834. B. HOSKINS, Agent.